Friday, December 2, 1966

Do you know, music is a very special kind of a language. It is not taken in by your ears primarily and it really has very little to do with your intellect. Whenever the intellect plays a part, it starts to recognize certain things and you start to classify it, you can't help it. When you have a good ear you hear when it is in A or when it is in A flat. You hear in chords certain tones which make up the chords; sometimes you hear in one tone the overtones - all of that you recognize with your ordinary mind. And when you are adjusted to it, your mind becomes very able to distinguish between sounds. And all of that, you might say, is a certain pleasure because you recognize it, it fits into something that you already know and sometimes it affects you in a certain way - partly because of a certain rhythm or melody and all that is your ordinary mind when it is adjusted, when it is sensitive. But there is another way of hearing and it is something that has to do of course with your heart - not the solar plexus. Again with the solar plexus, there is something that you recognize in a certain way and then you consider it pleasant - for the certain sounds or perhaps some totality or some kind of a touch or a ~~sensing~~ singing through of certain things by means of a pedal. And all of that, you--you feel. And still this question of your heart taking things in is a different kind. It really has nothing to do with ordinary life. It has to do when something in you can start to function which never really has functioned before. It ~~helps~~ belongs to a development of one's feeling, in the direction of when it could become emotional. That is, it has to overcome the difficulties that always are in any kind of a feeling center of becoming more than what it is at the present time and for which you have no particular help

in an unconscious sense and that even the piano cannot bring (it) to you. Only when there is something in the piano that you can extract from it, It depends then how you can understand that kind of a language. And this is the language of your emotions with the higher forms of feeling which have nothing to do with the particular condition of your body, than only that your body many times is a hinderance because that what you feel creates of course in your body as it is a certain state amd sometimes a state of vibration. But you see all of this is again ordinary life. The language of music is a heart language. It is an emotional kind. It is a kind of a language to which you have to dedicate yourself, for which you have to be in a certain state of that kind of receptivity in w ich you then, if you possibly can, exclude all the different things of ordinary life. The rest of the world, it should cease to exist. All there is in you is a possibility of your heart starting to become affected. How deep it goes and how the heart answers to that, that is a difficult question to decide because it is different for different people, developed dependent on their particular development. And if the heart can speak, if the heart has been taught to listen, if the heart has actually that kind of a sensitivity which is not its ordinary feeling anymore but which is, you might say, to some extent dedicated to a different kind of a level of being, then that heart can start to understand a language of music, because it's not a language of words and it is not even a language of intuition. It's a language which requires a very special kind of, almost I would say, concept - not of course word formation and not even the sounds by themselves - but they are a combination of that what is ---, let's use it in between sounds, the same way as there is a possibility intellectually to read that what is in between the lines, that what is really

making the lines - that is, what one says - in the words in which one chooses; that then because of that something is created as a result of the ~~x~~ combination of such words which is not expressed in the words themselves. ¶ In the same way, the heart can only be sensitive to that what is created by the totality of all sounds. And many times it is a fundamental something that stays with one and that should be there, against which all the melodies can be reverberated, against which much of that what is ordinary music is projected, ~~x~~ against which again this particular sound ~~xxxxx~~ that is fundamental - the sound which is, almost I would say, axiomatic, Or it is a sound which you can call absolute, which at times one can actually discern when you are sensitive, and you can do away with the rest of what then becomes a little bit disturbing because you listen with your ears and you listen with your feelings, because it constantly asks your attention, and then it starts to interfere with the possibility of hearing that ~~which~~ what is really the most important part in the language of music. Almost I would say it is dependent on the silence that there can be in all kind of activities and it really - because it is fundamental - can give you a certain guideline, something to hold onto, that constantly can be with you and against which all kind of other things, I say, can be projected. It is as if they follow a certain pattern for which the groundwork is laid by this fundamental, all-pervading sound. It is not a sound that is only made up of one rate of vibration. It is a sound that is fundamental because it has in it all the possibility of other kinds of vibrations which, in the ordinary sense, we call overtones. And it is that kind of sensitivity that your heart should have, to hear it in that way without being able to describe it or to formulate it or put words into it. When that is there, there is a background, I would

almost say, of a higher form of being with which of course one is not entirely familiar but which can be affected. At times when one hears that, one's life becomes involved. And it is this kind of a living quality that constantly in a man is as his life, against which he projects his manifestations. When something of that kind exists, you try to look for certain indications - do we know what is that kind of an experience, do we have it in ordinary life? You see, when we talk about friendship, when we talk about love, there is something that is fundamental against which the behaviour and sometimes the stupidity and sometimes the ignorance of that what one manifests is projected. And it doesn't matter because friendship is there, a relationship is there, an emotional quality is there, which is not at all affected by that what one doesn't understand or that what one cannot place or what one sometimes can ascribe to a certain form of ignorance. It doesn matter at all. Emerson says that: Because he is my friend; because I love him. This kind of fundamental something, against which something is projected, is really the source of one's life. And if one can become familiar - sufficiently familiar - with that what is one's life in one's self, and what is one's life in everyone else, and what is life in general, as we know it on Earth, that is the only indication that we have of some other kind of a thing which could exist, if it could exist without bondage. It is that fundamental note which exists without the melodies, without all the technique and everything that goes with it. It is that what is fundamental when one listens. And as I say, that listening is then that fundamental, almost I would say, Earth sound; but it is an absolute sound, it is more the heavenly kind,

~~You know,~~ and on that basis one can say it is like an emotional quality of that what is struck and it stays with you all throughout. That gives you, ultimately, the peace or the satisfaction. Whenever you can listen to music that way you gain because when that form, that particular part of your heart is touched, it remains there. It is permanent. Because, in that sense, with that kind of an understanding, your life is permanent. Don't look at this life on Earth as something that will stop. It will continue and it has always been. Only we don't know it since we are finite in our form and we have not as yet come across the possibility of dissolving this finiteness. How to find the key? How to know? How to open the door to infinity? How to see that there is really no door? How to realize that there is no key? How to realize that that what is - is, without any ~~further~~ further description, without any further feeling, but just by being and existing can become for one the fundamental cause of the desire to continue to live, either on Earth or anywhere else. It's that quality, I think, that you can try to have, to hear. You know what is needed. Exclusion of everything that disturbs you, elimination of ordinary life, elimination of all the little thoughts and feelings you have. They clog it up, they prevent it, they form a barrier around it. You have to eliminate it, you have to be not only relaxed in your body but relaxed all over, so that all there is is really your heart that can listen and listen in that way. And the surprising thing of ~~this~~ that listening is that it is really to an ordinary mind nothing else but silence; and to the mind that has developed, it has become music of an eternal quality. I would almost say that is why we have a little music - because there is no sense repeating, and it is that when you come, and when you have come during

the time that I wasn't here, to help to maintain that. Several of you were not here during that time. We played some of this music; you should have helped maintain it. Those who did come regularly - they almost, I would say, deserve a medal because they have understood something of this - that it was necessary to help maintain this as an activity, as something that could give them food, the same way as when one comes to meetings when I am not there. That is also something to be maintained because you wish to maintain it, not because you want me to be there or to see me or to listen to me. It is something that is quite fundamental in you. To that point, your desire and wish to work should be the fundamental issue in your life, so that, regardless of whatever your manifestation may be in ordinary life, that that note, I say that fundamental note of your life, is constantly with you so that if you need objectivity, if you need impartiality, if you want really to live in a moment, that then you can call on that and that that then makes its sound heard in your conscience. This would be the solution to one's life. If one lived there, nothing in the whole world as we know it on Earth matters at all. It is the time that God comes, and then you will know, not by seeing ~~it~~ Him but ~~it~~ because you feel His presence. It is an aim. How far off I do not know. But the aim is there, regardless of how close or how far it is. And the dedication, the wish to get there, should constantly be like an unquenched thirst. If our life could be like that, how marvelous it would be.

MR. NYLAND: Let me say something about Work because, after all, that remains important. And it is something for this weekend. You have to discover in yourself, in the first place, what is the motivation. Why are you interested in wanting to work? I think it is very important because sometimes one becomes satisfied and then that particular motivation isn't there anymore and you will stop working. You are satisfied because you have reached what you wanted to and then from then on you think you can do it all by yourself. Of course, it's utter nonsense. You never will be able to do it by yourself. You need stimulous constantly from other people, from ~~groups~~ books, from whatever there is x available of that kind of stimulous that can be produced and you can read or you can be in contact with. Don't ever think that you can continue on your own. As soon as you do that, you'll probably what-- have a little problems you have from the idea table, as Gurdjieff would call it, you will start to blow them up and you will start ~~xi~~ with yourself to appear as if you are already an accomplished man and pretty soon you will have a meeting and a group of admirers sitting around you and x then you will be up against it because you either become hypocritical or you have to shut up. If you are honest, that is, if you really are interested in Work to start with, and if you really have had a motivation - the motivation is not of course curiosity. The motivation must be that there is something wrong with you, or that there is something you lack that you haven't got that you wish. It always has to be based on that realization of whatever x one is, and whenever there is a slacking down in the process of wanting to Work, go back to yourself and find out how ideal you are and what is there still that could be done - if you are honest again - that you ought to Work on or ought to change,

that you for yourself feel, with your conscience - whatever there is developed of it - that you feel that something has to be done about ~~the~~ this kind of life that you are leading. If you can see it as a mechanical form, as a reacting, as an uncontrolled something, as a person who runs from left to right and then ~~believes~~ agrees constantly the last speaker, or whoever it is, or that you take up something and say, "Now, that is good" - and then you take up something else and "that is good", and something else - you have absolutely no discrimination. Of course, if you are satisfied with that, you'd better stay where you are. If there is a desire for Work it has to be very genuine, and it has to stay with you and it has to be something that is all the time with you; that is, you have to have a motivation for a certain length of time until that motivation has been settled. You have to get a new motivation again and again, a wish based on a desire for change. This must be fundamental - that there is something that you have to change. Remember, this year it was a question of going against your tendencies. This is definitely a change that one has in mind because you otherwise cannot be interested in Work. The ~~xx~~ change may be that you would like to compliment yourself; that is, to make yourself more whole. That simply means that that what you are is not satisfactory and you are Working for something that really Mother Nature has not given you but that for some reason or other - and this is the reason that you have to become quite clear about - that you want to tackle, that you want to do something. There is an inner ~~xx~~ drive of some kind that makes you uneasy with yourself the ~~x~~ way you are and on that kind of a basis you must Work. So all the time this particular aim has to be with you. And ~~that's~~ it's not going to change when you start observing because you will of course already have in mind that that kind of a change ought to come

about because you are observing. There is nothing of the kind that will take place. You can change it a little bit, but it will not help you to become more aware or more conscious. ¶ Your consciousness has to be something that you look forward to as a certain state you want to reach. It has to be, when you Work, not at all affected by the wish to change. The change has to be there in order to produce in you a possibility of a little different way of living so that you are reminded that something ~~mut~~ ought to be done. How far the change will be permanent and will take place - that all depends on how much you are aware. I'm talking now about not changing in ordinary life certain tendencies that you do have and you keep your mouth shut when you always have been talking - such are small things compared to the possibility of becoming free - because if you are binding yourself by not talking, you are binding yourself by talking. It is always the same: You are constantly caught, you are ~~mxxt~~ constantly identified and you cannot help it. You remain all throughout your life, with your personality, partial to whatever you are doing, and the whole training of Work is against that, but the training of ordinary life is exactly in line with that because we are constantly looking for that kind of a result. ¶ Now the motivation then, if it is there, now has to be that you wish to wake up. By that I mean this, that whenever you are physically asleep, there is something in you when you wake up in the morning that you are looking forward to a day which is light as compared to a part of the night which is dark. And that if you dream, that it would have to be wanting to have daylight so that that part of your life -- you call it, you become more conscious because you are so-called awake and you open your eyes. Whenever you anticipate a new day, you are not

going to define what you are going to do with that day, not immediately. You are happy because the day is there. You are happy, when you are in normal conditions, ~~xxx~~ healthy conditions, that you have slept and you have slept enough, and now a new day comes because you have your eyes open. Regarding a waking state, it has to be the same thing, as if the little 'I' opens its eye. In our terminology, it means that the little 'I' becomes present to you and then starts to function as if it is an eye which observes you. And that the anticipation for oneself is that you wish a possibility of consciousness without being able to define what is going to happen when you are conscious and not ~~x~~ to be ~~xxxx~~ affected by that what you originally would like to change. Leave it alone. Whatever can happen during the time that you are open, with your little 'I' open and in a state of awakening, that then in that conscious state something can take place, and of course it will take place, the same way as in an ordinary waking sleeping state sometimes some certain things take place which don't take place when you are asleep. But there is no definition of how it's going to be. And all the wish for wanting to change what you have in mind is a form of energy which you now use for the wish to be awake, to be conscious, and then let God take care of what you will do in that state of consciousness, in that state of being awake. All the time you spoil it because you want to have certain things because you Work. You have to Work without any thought whatsoever of anything that you will acquire, than only a state of consciousness. And then that - when you are - will tell you what to do, because then your little 'I', if it remains in existence, and let's hope it stays a little longer, that little 'I' will indicate what it is. All of this will give you data. And the data, the more you are conscious,

will be more and more exact and truthful. With this kind of information your ordinary mind starts to function. It starts to consider your condition, the way you are or have been, and what about which there is, at the present time, when the ~~xx~~ facts are absolute, there is no argument, so it is the truth for you. You consider then what is becoming to you as a man. This is an ordinary thought process. You consider what it should be with a little bit of taste; that is, the taste you arrive at, the experience you have when you are awake. ~~which~~ This you call your successful result of an attempt which is honest. Whatever it is that you now discover as, you say, not belonging to a conscious man, gradually you will get more and more information of what a conscious man really should be. It does not come easy and you will have to consider it many times before you come to a good conclusion, that you say: Yes, this is real. And after some years, you will change it again because you will say: This was not belonging to a conscious man. All of that, I say, is your your ordinary mind. You keep on thinking and then you say: When I now wish to wake up, I will try to have a certain form of behaviour that belongs to the state of awareness or to the state of being awake. The better and the more you can think about that, the closer you may be able to come to it. Then in the changed condition, in the changed form of behaviour, again you wake up because there is no objection to waking up to any kind of a behaviour form. It has nothing to do with it. The fact of the little 'I' opening up, it simply becomes a different kind of an event in that day of awakening. And it doesn't matter, again, ~~xxx xxxxxxx~~ what it is, because the little 'I' will accept any condition in which you are, as it is. That is the only kind of food that the little 'I' will ever start to digest. The little 'I' remains impartial, it remains

conscious of the moment of existence. All it does is to observe and record and functions as a brain should function - intellectually, purely, describing for itself, without any further fringes or embellishments, that what is taking place and the acceptance of that what is there as an ~~exixxtxnxx~~ existence only - without any interference whatsoever of that what is my feeling, or the thought about it, or the description, or the liking or disliking. The little 'I', thank God, doesn't know anything about it, and as soon as it's introduced, it doesn't want to have anything to do with it, and it leaves you, it disappears. It is not there anymore and your day, your conscious day, has become a dark, ordinary, waking sleeping state. This is a dark state to be in. So whatever now the motivations are, keep this in mind: that you are not x going to expect anything than only that what will be light. It will give you aspiration, it will give you insight, inspiration, it will give you quietness, to be simply in, let's call it, the sunshine of the little 'I'. When the little 'I' has its eyes open, something comes through that to you and that will help you to recognize it as an experience, that it is worthwhile. And that stays with you as a taste so that next time when you wish to work, you wish for that. You do not wish to describe it. All you wish for is that the little 'I' has an open eye for you and is able to see you - that is, to observe you, to be able to be present to you, and that you yourself create such conditions which will make the little 'I' stay - not look and simply say, this is none of my business because that fellow is completely unconscious. You see, there has to be in a person something that corresponds to the little 'I'. Little as it may be, as far as the small 'I' is concerned, that what is my wish has to be a real wish and that has the quality of the little 'I'. This

is the real wish which comes from your Magnetic Center or it comes from the realization of that what is life in you. Life in you is of the same quality as the little 'I'. Life in you is God in you. The little 'I' is a representative of God. For that reason it can be impartial. What will happen afterwards when little 'I' wants to participate, ~~xx~~ when it comes and so forth, it does not take long before that kind of a test period will have to take place because one remains adventurous, and don't think that you have to wait twenty years before it can take place. It will take place very soon because many many times you will try in ordinary life to wake up. You will not always be successful but you will make the attempts and you will constantly test it because that's the only way you will find out if the little 'I' exists. As long as it's separated from you it is still in church. It's got to come out in the open, it has to be with you in your daily life, present with you in your ordinary ~~xx~~ activities. And that is the participation process. Then of course it is extremely easy to hold onto it and to keep this state of awareness as long as you can - that it goes over into an awakening and that the awakening will stay with you. And it is that-- ~~it is~~ at least for some time - it is not permanent but at least then it lasts a little longer. All of this depends on the realization of how strong is your wish. When that is there, ~~there is~~ with all of you, that is, whatever there is of the mind going in that direction, you might say like a good neighbor wanting to be friends with the little 'I'; Your feeling center, as much as there is concentrated in your solar plexus, as much as can be purified in that particular place - what it would like to go to the heart; as much as there is a possibility of a posture in yourself regarding your physical body. When all three can be there and can be-- you mean-- I mean, that kind of a requirement can be fulfilled, the closer you will

come to the possibility of maintaining this little 'I', constantly, observing you, remaining interested in you and ultimately having this beneficence, this wish for you, to make you as personality grow into something, to develop that what is potential in you, in every one of us, to its fullest extent. The little 'I' will do this, you might say, by joining the Magnetic Center, by having Magnetic Center come out to the open as part of you and, recognizing the little 'I', then establish between the two a certain connection of a flow of that kind of material. And finding the body in the way of that relationship, the body then will start to change under the influence of that exchange between the little 'I' and Magnetic Center. ¶ Try to think about it over this weekend: What are your motivations? And make it very clear that such motivation have to be honest and truthful, that is really the kind of a motivation for you - not out of a book, out of your own experience, based on that what you know of yourself. ¶ Have a good weekend.

End Tape